

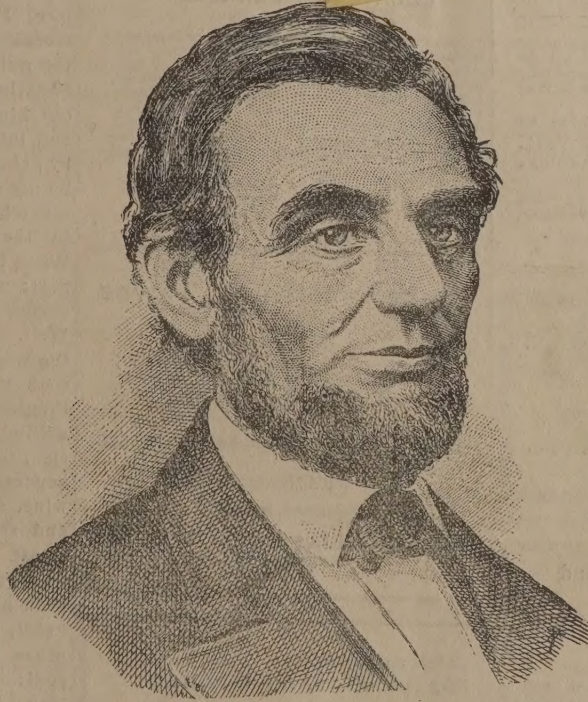
THE PACIFIC

A RELIGIOUS AND FAMILY PAPER

Volume LVI.

SAN FRANCISCO, FEBRUARY 8, 1906

Number 6



ABRAHAM LINCOLN

"And so they buried Lincoln? Strange and vain.
Has any creature thought of Lincoln hid
In any vault 'neath any coffin lid,
In all the years since that wild spring of pain?
'Tis false—he never in the grave hath lain.
You could not bury him although you slid
Upon his clay the Cheops pyramid,
Or heaped it with the Rocky Mountain chain.
They slew themselves;—they but set Lincoln free.
In all the earth his great heart beats as strong,
Shall beat while pulses throb to chivalry,
And burn with hate of tyranny and wrong.
Whoever will may find him, anywhere
Save in the tomb. Not there—he is not there."

—James McKay.

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A very old German author discourses thus tenderly of Christ: My soul is like a hungry and thirsty child, and I need his love and consolation for my refreshment; I am a wandering and lost sheep, and I need him as a good and faithful shepherd; my soul is like a frightened dove pursued by the hawk, and I need his wounds for a refuge; I am a feeble vine, and I need his cross to lay hold of and wind myself about; I am a sinner, and I need his righteousness; I am naked and bare, and need his holiness and innocence for a covering; I am in trouble and alarm, and I need his solace; I am ignorant, and I need his teaching; simple and foolish, and I need the guidance of his Holy Spirit. In no situation and at no time can I do without him. Do I pray? he must prompt and intercede for me. Am I arraigned by Satan at the divine tribunal? he must be my advocate. Am I in affliction? he must be my helper. Am I persecuted by the world? he must defend me. When I am forsaken he must be my support; when dying, my life; when mouldering in the grave, my resurrection. Well, then, I will rather part with all the world, and all that it contains, than with thee, my Savior; and, God be thanked! I know that thou too art not willing to do without me. Thou art rich, and I am poor; thou hast righteousness, and I sin; thou hast oil and wine, and I wounds; thou hast cordial and refreshments, and I hunger and thirst. Use me then, my Savior, for whatever purpose and in whatever way thou mayest require. Here is my poor heart, an empty vessel; fill it with thy grace. Here is my sinful and troubled soul; quicken and refresh it with thy love. Take mine heart for thine abode; my mouth, to spread the glory of thy name; my love and all my powers, for the advancement of thine honor and the service of the believing people; and never suffer the steadfastness and confidence of my faith to abate, that so at all times I may be enabled from the heart to say, "Jesus needs me, and I him, and so we suit each other."—Selected.

"There is never a day so dreary
But God can make it bright,
And unto the soul that trusts him,
He giveth songs in the night.
There is never a path so hidden,
But God will show the way,
If we seek for the Spirit's guidance,
And patiently wait and pray."

He who is absent will not be the heir.
The light-hearted need not be light-minded.

THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal.

W. W. FERRIER, Editor.

February 8, 1906.

ABRAHAM LINCOLN.

When Abraham Lincoln was born on February 12th, 1809, in one of the lowliest homes of Kentucky, God gave a great gift to our country and to humanity. Lincoln's greatness was of such a nature that it could and has passed into the very life of the people. Our dear Republic has never been the same since the life of Lincoln was lived in it, and given for it. No man (unless we except Washington) has so deeply molded the different races of which our one nation is made up. On every recurring birthday of the second Father of our Country, the high and lowly of our land, should lift up their hearts in hope and courage, as they think of the faith which this great soul had in this government of the people. He believed in the people, not with a blind faith, but with a faith founded upon the belief that God was with the people leading them on. He had great ambition but it was ever joined with thought of service to the Union. In that vision beautiful, the angel who wrote in the book of gold, would surely have placed his name high among those who loved their fellow men. To a delegation of working men he said: "The strongest bond of sympathy outside of the family relation should be one uniting all working people of all nations, and tongues, and kindred." And the common people read his heart and knew that he was their friend. One of his historians says, "It was among the common people of the civilized world that the most genuine and spontaneous sorrow was felt at his death and to this fact, we attribute the sudden and solid foundation of Lincoln's fame. It would have been as imprudent to speak slightly of him in London as in New York. The humbler citizens instinctively felt that their order had lost its wisest champion." His life after he entered upon his great service, was filled with burdens beyond the human mind to comprehend—one has called this part of his public life, "Four years of battle days." But who on the other hand will attempt to measure the joy that came to him when he was able to lift the burden from some sorely tried heart, or when he felt that the time had come when he could rightfully proclaim liberty to the slave; or above all in those few days, when he knew that the terrible war was ending and the Union was saved. How true of him whose memory our country and the world holds sacred, are these words of Tennyson:

"The path of duty was the way to glory:
He, that ever following her commands,
On with toil of heart, and knees, and hands,

Through the long gorge to the far light has won
His path upward, and prevail'd,
Shall find the toppling crags of Duty scaled
Are close upon the shining table-lands
To which our God Himself is moon and sun."

WHAT THE ENEMY IS THINKING AND SAYING AND DOING.

It is well to know now and then what some of the enemies of the public welfare are thinking and saying and doing. A recent copy of the Wine and Spirit Gazette has come to our notice, and is found to contain interesting and suggestive reading. It contains an article entitled "Troublesome Times Ahead," calls attention to it editorially and says that the liquor dealers who have the welfare of the business at heart will do well to read carefully the facts therein presented. The Gazette is of opinion that the liquor traffic of the entire country, comprising all branches of the trade, ought to perfect a thorough organization in every state and in every city, and says in that connection:

"A frequent interchange of opinions upon plans to defeat the persistent efforts of the paid agitators to destroy the business should take place. It would be unwise to wait until the mischief is done and then complain. Steps should be taken now. The liquor dealers of each State in the Union should have an agent and representative at every capital in which the legislature of their State meets, so that all who are interested in the business should know long in advance of any action taken by the lawmakers what measures are likely to come before them affecting their business. A mass of unwise, unjust and injurious legislation can be prevented if the proper representations are made to the legislative committees having these measures in charge, before they are brought before the committee of the whole. A proper representative of the liquor interests who need not necessarily be a liquor dealer, will be in a position to do much good and avert by judicious action much of the injury that such restrictive legislation may work.

"The agitation against the liquor traffic in every part of the country has assumed an aspect which precludes the possibility that the enemy will come to its senses, and the public will come to the support of this great legitimate interest uninvited. Let no one who takes any interest in this business deceive himself on this point. The fact is that the hostile forces are daily acquiring strength, and these forces are greatly strengthened by the active financial support which

fanaticism, unprincipled agitation and narrow and illiberal views are placing at the disposal of the professional agitators in this movement. The trade cannot be too strongly warned to prepare for war in time of peace. The enemy of the traffic is entrenched at their doors and in mighty force."

When we read the editorial from which we have quoted there came the thought, "This is a day of good tidings," and we shall not keep silent but shall help to noise it abroad that the liquor traffic is well assured that it has a mighty opposing force in the Anti-Saloon League. We give in part, elsewhere, the article to which reference is made, and which sets forth in an admirable manner the work that is being done. It should be remembered that this is the statement of an enemy, not a friend of the League. It is accordingly a plain matter-of-fact statement, and shows perhaps better than anything else could the status of the work.

Of course these articles in the Wine and Spirit Gazette will stir the friends of the liquor traffic to most earnest efforts to defeat the aim of the Anti-Saloon element; but the outlook nevertheless is an encouraging one. When the forces that make for righteousness are organized and active there is always good ground for the expectation of progress.

"ACTIVITY OF THE ANTI SALOON LEAGUE." "Hostile Legislation Proposed in Every State. Troublesome Times Ahead."

[The article herewith is from the Wine and Spirit Gazette of December 31st. The caption is in quotation marks for the reason that it is made up of the words used by the Gazette. Attention is called here to our editorial entitled, "What the Enemy is Thinking and Saying and Doing."—Editor.]

A general impression prevails in the trade that the coming year will be fraught with grave consequences for the dealers in alcoholic beverages. Enough has been said and published within the last year to satisfy the liquor dealers that a serious war involving further irksome restrictions of trade will have to be waged this winter. At the head of the organized movement against the legalized liquor trade stands the Anti-Saloon League, which has plucked up new courage from the defeat of Governor Herrick in Ohio, though it may be admitted that the principal cause of that defeat was a wide-spread discontent among Republicans with the "boss rule" of certain leaders in Cincinnati.

The danger of the situation with which the traffic is confronted is admitted by every liquor dealer who has kept posted on current events affecting his business, yet if it comes to a recital of details, we venture to say that not one liquor dealer out of a thousand can say in what form the principal attack is to come. The Wine & Spirit Gazette has looked the field over and presents herewith a few specific data, showing the danger spots:

Ohio.

The principal onslaught is to come from the hired agitators of the Anti-Saloon League. These men, who have made it their business to wage a persistent warfare against the saloon, are all paid agents who work for a salary and therefore for their own pockets. At the head of the Anti-Saloon League stands the Rev. P. A. Baker, National Superintendent of the organization, who was recently in Washington in the interest of several temperance measures that have been introduced into Congress. He is very loud mouthed in

claiming what he terms the reward of the Anti-Saloon League for contributing to the defeat of Governor Herrick in Ohio. When asked what kind of temperance legislation he expected the Ohio legislature to inaugurate this winter, he said:

"I expect the Legislature to amend the present local-option law so as to make it as effective as the Brannock law would have been had it not been amended last winter. I look for the passage of a bill providing for search and seizure in the 'dry' territory. In other words, the Brannock law will be amended so as to make it possible for an officer to go into a 'dry' district and confiscate liquors that are sold in violation of the act. The object is to amend the Brannock law so as to make it in fact a protection to the residential district against the invasion of saloons."

It will thus be seen that in Ohio a renewed attempt will be made to virtually drive liquor out of the state. The legislature of that state, however, is evenly divided. It is to be hoped that this balance will keep many of the attempts so near the danger mark that probably very little harm will be ultimately accomplished, though it must be conceded that Senator _____, who holds the balance of power, and claims to be an independent, has strong leanings towards extreme temperance measures.

Illinois.

In Illinois, the Rev. James K. Shields, pastor of the First Methodist Episcopal Church of Freeport, in that state, has been chosen the superintendent of the Anti-Saloon League of Illinois. That position has heretofore been occupied by W. H. Anderson, who has, however, been made assistant superintendent of the New York State Anti-Saloon League. With the departure of Mr. Anderson for New York on the first of January, Mr. Shields will assume the duties of his new office.

It may be considered a fortunate circumstance that the next general session of the Illinois Legislature is over a year ahead, which puts the time of battle in that state off for a year, but the liquor interest of Illinois will do well to set its house in order for the coming struggle. The local option bill was beaten last year or rather side-tracked in the general session of the Legislature, but the Anti-Saloon League is prepared to enter upon a new campaign in that state with increased confidence and vigor. The principal attack at present is being made upon the former speaker of the house, Mr. Edward Shurtleff, of Marengo County. The paid agitators of the League are trying to encompass the defeat of Mr. Shurtleff in his own district. These paid temperance agitators have invaded every county of that state, in which they are holding church meetings between this and the day of the primary. Money is being solicited and the churches have been aroused to the support of the Anti-Saloonists.

New York.

In the State of New York, the Wainwright local option bill of last year, which was passed by the Assembly, but side-tracked in the Senate, will be introduced again at the coming session of the Legislature, and a renewed attempt will be made to have this bill passed. A large fund has been collected by the Anti-Saloon League with which to push adverse legislation in Albany. General Superintendent P. A. Parker, of the Anti-Saloon League, reported at the annual convention of the League, held at Indianapolis, that during the last year the League had received and expended \$339,497.00, an increase of \$72,000.00 over the preceding

year. Churches and temperance societies have become liberal contributors to the Anti-Saloon League fund. Quite recently the Catholic Bishop F. A. Ludden, of Albany, New York, has come out in a public statement commending the work of the Anti-Saloon League and promising it all the aid that he can render, calling upon the various pastors of his diocese to assist. This pronouncement points to one of the sources whence the professional agitators of the League receive their pay. At the State Capital, at Albany, state headquarters will be opened by the League, which are to be in charge of specially appointed and paid agents.

The old bill to have liquor taken out of the department and grocery stores is to be re-introduced and pushed in the interests of temperance. The Anti-Saloon League will also re-introduce a bill the ostensible purpose of which is to take liquor out of assignation houses. This bill is framed after the notorious Ohio law. Though only brief in its language, the terms of the bill are so comprehensive as to enable the Anti-Saloon agitators to have every hotel in the state declared a disorderly house should this bill become a law.

An attempt will be made to have the notorious Ambler Law, which has just been declared unconstitutional by Justice Stover of the Supreme Court, extended for the months of January, February, March and April of the year 1906. With the ample funds which are at the disposal of the Anti-Saloon League in this state a system of special surveillance of all hotels in the cities of the state will be inaugurated, which will afford the necessary evidence to enter protests and commence proceedings against these places when their applications for a renewal of their liquor tax certificates come before the Excise Department next spring.

Several amendments to the Penal Code are also said to be under consideration by the Anti-Saloon League of this State, which will seriously affect the lawful traffic in liquors in this state.

Pennsylvania.

In the State of Pennsylvania the activity of the Anti-Saloon League is manifested in various ways. The agitators of the League evidently are determined not to allow a single opportunity to be wasted, no matter how remote it may be. They have for instance, just now seized upon the attendance of President Roosevelt at the meeting of the Catholic Total-Abstinence Union in the Anthracite Coal region last August. They claim as a result of the prestige which President Roosevelt thus gave to the temperance movement an addition of twenty thousand new members to their ranks, and they are now preparing a practical movement to keep the miners out of the saloon should another strike be declared.

The Justices of the Court of Quarter Sessions of the cities of Pennsylvania or the Justices of the Supreme Court of the counties have also been prevailed upon to issue more stringent orders for the granting of liquor licenses for the coming year. Thus Supreme Court Justice Swayze at the opening of the Cape May County Court, has just declared that no license will be granted to those resort hotel keepers who were fined for Sunday selling at the last September term of the Court. Last August every hotel keeper at Isles City, Avalon, Holly Beach and Cape May was caught by the Anti-Saloon League people. The proprietors of these hotels pleaded guilty and were fined in some

cases from \$50 to \$100 each. Nearly every hotel keeper at these resorts will be affected by Judge Swayze's order. These men own the property on which their hotels are located and have everything that they possess invested in the business.

Under the new rules of the license courts of Pennsylvania liquor dealers who have violated the excise laws of the state will stand little show in securing their licenses in the new year. A new application form has been prepared which makes it necessary for the applicants to swear whether or not they have ever been arrested or fined. The new rule also provides for a description of the house it is proposed to license, the number of rooms and the stories. This new rule, which has just gone into effect, is working a sort of poetical justice against the pestiferous agitators of the Anti-Saloon League. It has put a stop to the collection of fines by the Anti-Saloonists, as no dealer will hereafter pay a fine when he knows the evidence will in all probability be used to prevent him from securing a license.

Indiana.

In the State of Indiana 610 of the 1016 townships have no saloons. Of this number of dry townships, 343 were made so by the use of the remonstrance privilege of the drastic Moore law. Since last May 114 townships have become dry under that law and forty wards in the cities of the state are without any saloons. In the townships where there are remonstrances no license can be issued for two years and the saloons still operating will be compelled to close as fast as their licenses expire. Every where in the State of Indiana an unusual activity is manifested by the Anti-Saloon League. For instance in Jeffersonville, a movement has been inaugurated by the Anti-Saloon League to concentrate all saloons in one part of the town. The so-called remonstrance Moore law is one of the most outrageous pieces of legislation that has ever been enacted in recent years by the Legislature of any of the Northern states.

The Indiana Anti-Saloon League has also appointed a committee to make an organized opposition to the repeal of the Anti-Canteen Law by Congress. The Lincoln Magazine, published in the city of New York, is to be turned into an Anti-Saloon League periodical for the State of Indiana.

New Jersey.

In the State of New Jersey, the Anti-Saloon League recently held its annual meeting at Newark. A resolution was presented and adopted to have a local option bill for the State of New Jersey introduced at the coming session of the Legislature. The National Branch of the Patrons of Husbandry, which also recently held a meeting at Atlantic City went on record in favor of the total abolition of the saloons.

Vermont.

In the State of Vermont, the Anti-Saloon League is preparing to carry on a red-hot campaign for the overthrow of the license system, not long since substituted for the prohibition law in that state. The next Legislature in Vermont will be asked to enact a new referendum bill.

Wisconsin.

In the State of Wisconsin the paid officials of the Anti-Saloon League have taken an entirely new tack in their persecution of liquor dealers, which is giving the cause of liquor considerable trouble.

Oregon.

In Oregon important amendments of the liquor law of that state are contemplated by the Anti-Saloon League. With the aid of the prohibitionists in that state, the forces opposed to the liquor traffic have set themselves in opposition to certain amendments to the existing liquor law of that state, which have been proposed by the liquor interests of the state.

Tennessee

In the State of Tennessee, the Anti-Saloon League proposes to have the notorious Adams Law extended to the large cities. A bill is also to be introduced to give local option by wards, and other restrictive measures are contemplated in the regulation of the liquor traffic in the towns which do not avail themselves of the Adams Law. Judge Morris, of Memphis, has announced that he wishes it distinctly understood that hereafter violators of the four-mile law and the Sunday law will be punished to the limit. The court, he said, had heretofore been lenient, but hereafter the maximum penalty will be inflicted. The maximum punishment for the four-mile offense is a fine of \$400 or six months in the workhouse. Heretofore the court has given sentences of \$25 and sixty days, but all persons hereafter convicted may expect the maximum.

Washington, D. C.

In the District of Columbia, of which Washington is the principal city, a strong pressure is being brought to bear upon Congress to have the liquor license increased to the almost prohibitive figure of \$10,000 a year. It is needless to say that this proposition has caused consternation among the saloonkeepers of Washington. The saloon keepers in Washington declare that this proposition is the direct outcome of the beer war, which has been waged by the local breweries, which has resulted in cheap beer and consequent increase in the bucket trade.

The Bystander.

Public Worship.

The service of public worship is an occasion which demands a strict attention to details. A number of little things enter into the artistic and devotional expression of the congregation's faith in God. The dress and demeanor of the minister, the conduct of the choir, the veneration and the manners of the people, have a distinct influence on the spirit of the service. The minister who has charge has much to do with the mood of the service. If he is frivolous and slangy and undignified, the service will be undignified. Carelessness in preparation, and indifference in manner, will mar the beauty of the best order of service. Most ministers, or at least many, talk too much, and preach too little. Whenever there is an apparently greater desire to bring out the people to a church social than to convince them of the greater truths of revelation, the purpose of public worship is lost. Sometimes an appeal for cakes and pies overshadows the appeal for right living, and the "notices" occupy a more important place than the service.

The behavior of the choir is always conspicuous. Nothing really goes on in the choir loft that is not observed by the congregation. The dignified bearing of everybody who has any part in the service contributes to the impressiveness of the occasion.

The people themselves have much to do with

worship. The sleepy, bored, indifferent men who attend church because their wives insist upon it, are easily picked out in a congregation. They lounge, and listen indifferently. They do not enter into the spirit of what is being done. They are present in body but absent in spirit. There is a great difference in congregations. Some are more alert than others, and more punctual and attentive.

The sexton has a large place in the service of public worship. Fresh air is mainly his contribution. A poorly ventilated room will defeat the best sermon. Pulpit eloquence cannot win against a poor sexton, especially if he has squeaky shoes, and persists in walking about the room or raising or lowering windows just at the wrong time. There are sextons who are never in evidence, always out of sight, and others who are always in evidence doing the right thing at the wrong time, attracting more attention than the minister himself.

The first requisite of public worship is physical comfort. Spirituality is sometimes dependent upon temperature of the right degree. Physical conditions must be right. People should go to church, not only to hear a man speak, but to meet God through the ceremony, the rite, and the music of worship. The whole service should be a spiritual unity, artistic, devout, and expressive.

The Public Prayer.

A correspondent recently wrote the Rev. R. J. Campbell, of London, criticizing the public prayer, and requested that in future, he omit that part of the service. Mr. Campbell made a rather caustic reply, and said among other things that he could not preach so well did he omit this part of the service. It would be interesting to know just what people think about during this prayer. Do they follow the words of the minister for the thought, the language or the spirit of the petition? Or do they think about a thousand irrelevant and irreverent things—of the children, business, clothes, other people, and what not? Could we photograph the composite mind of a congregation, there would probably be some startling revelations.

Right here, the Bystander would emphasize the undignified posture of many church attendants during the prayer. They sit upright, staring at the minister, and the Bystander knows this not because he has seen it, but confession has been made to him of this habit. Some people have never cultivated the habit of bowing the head or bending the knee. They are upright. So are fence posts.

The minister too, often loses the spiritual values of public prayer by self-consciousness. He addresses the people. If we had five minutes left to talk with God, what would we say? Some men have an extraordinary gift of expression in prayer. Lost in the contemplation of spiritual things, they speak with rare grace and beauty. The Bystander recalls certain laymen who are wonderfully gifted in this respect. Their language rises to a real classic plane, and is brilliant with pure and chaste diction. It is inspiration, a complete self-forgetfulness.

Whenever the worshiper forgets himself, he opens his soul, when he does not forget himself, he closes his soul, and opens his mouth. Nobody but the Lord can teach us how to pray. Prayer is the language of the soul, and not a dissertation on systematic theology. It is not a public exhibition of familiarity with God.

Public prayers are sometimes sacrilegious. There

are times and seasons. To be called upon to pray on a purely secular occasion when there is no particular need of it, except that some one fifty years ago left a legacy to the institution requiring that on certain occasions "the exercises must open with prayer." It is embarrassing to pray on an occasion on which a purely worldly programme has been prepared, and the minister sits down with a sense of the incongruous and inappropriate. But perhaps such efforts are not wasted. Sincerity however is such a necessary factor in prayer that sometimes it must fight for a place or a point, on which to stand.

The prayer in public worship in the church ought to gather up all the fundamental needs of the people, and bear them with strong wings to the throne of God.

The Man Who Seizes the Opportunity.

We all know the man who makes the most of his opportunity to exercise his gifts of prayer on a public occasion. He prays long, and elaborately, covering an immense field, touching upon all political, and industrial questions, and, indeed, succeeds in making a good speech. He it was of whom the Boston papers said that his prayer was the most eloquent ever addressed to a Boston audience. He belongs to that class of platform burglars who politely but indiscreetly steal time. Some men have no idea of time while speaking. That is, they do not appear to have. They are asked to speak ten minutes, they speak twenty. Asked to speak twenty, they make it forty. They have a foolish idea that they are the main thing on the programme, so they talk, talk, talk, over time, and break all rules. The ticking clock itself must weary of their much speaking. "Brevity is the soul of wit," and it is the salvation of many a poor sermon. It is always well to stop when you get through. I have always smiled at the saucy automobile chugging away after it stops. Have you ever heard the pulpit and platform auto chug, chug, chug, long after thought had come to a stand-still? But as we are all poor miserable sinners in this regard, perhaps the Bystander should end his weekly message at this point, in order to save himself the humiliation of illustrating a machine running after it stops.

SOUTHERN BRANCH WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Letter from Dr. J. H. Ingram.

Tung Chow, near Peking, Oct. 28, 1905.

My dear Mrs. Renwich:

This is a wonderful year in the history of China. The Government is arousing from its lethargy. The streets of Peking are being macadamized and policed according to the plan of western lands. The women of the Capital are publishing a daily paper. The Chinese women in the past have never been allowed the privileges of an education. Girl's schools are being started in many places throughout the city.

Within a few months the Empress Dowager has abolished the literary examinations which have been the means of civil promotion since about the year 600 A. D. These examinations were confined to the Chinese Classics. She had ordered that in the future officials shall be selected from the students who have been sent abroad to be educated, or from the graduates of the Government schools where western sciences are taught. This is an important step and there are many teachers who are thrown out of employment (those who have studied only the Classics), and they are at a

loss to know what to do. They were of the opinion that everything worth knowing was in the Classics, and the consequence is that they are not able to teach western sciences and they have been informed that their services are no longer desired. The students that are sent abroad do not all fall in with the most desirable surroundings, as we hear that they have various societies such as the Anarchist, Nihilist, Atheist etc. Thus we are aware that if good seed is not sown, the ground is not allowed to lie fallow. It is not strange that there should be such extremes, as they have always been held in check by the conservatism of their people, and when this is removed they swing to the opposite side. It is to be hoped that only a limited number of the young men will persist in holding these tenets.

I am informed that the Empress-Dowager is desirous of establishing a Representative Government.

Our medical work is increasing in interest year by year. I am treating the wife of the Commissioner who was most seriously injured by the Bomb Outrage. She is a most interesting woman and the whole family are progressive in their ideas.

Letters from Tientsin give a few facts that will be read with interest to those who know of the workers under the American Board in that city.

The Tientsin School, a new institution, has recently made its advent. It is planned to provide for the education of English-speaking children up to the period of entering college—so doing away with the necessity of sending very young children away from their parents for their education—at least for such as live in Tientsin; and a boarding department provides for such as wish to take advantage of the school whose parents reside in other places. Up to the present there have been no advantages for English-speaking children, as to education short of Chefoo or Shanghai, excepting a small school in connection with the Church of England, and that closed permanently last spring. Tientsin will be much nearer for a great many children than either of the above named places, and the committee who have the matter in charge, are a guarantee of the wise and careful oversight that the school will have, and that only good teaching will be accepted.

Dr. Stanley is better and made quite a long trip into the country about a fortnight ago, but was so poorly on his return that it is doubtful whether he can attempt "touring" any more.

It is now expected that work will be begun on the buildings at Hsi Ku, the new American Board location, not later than next spring. Mrs. Stanley has lost in flesh considerably lately, and looks far from well, but she continues to superintend the girls' school whose teacher has had to be changed owing to the ill health of the former teacher. Just when it seemed imperative that the latter should give up teaching, a well fitted woman from the Pang Chuang Station moved to Tientsin, and accepted the request to undertake the instruction of the girls.

A girls' school has been opened in the native city, which is taught by Ku Nai-nai, who used to sew for Mrs. Stanley among others, and whom Mrs. Stanley fitted to teach. She has now been teaching for eight months, with marked success. She is a widow, and was rescued from the opium habit.

Mr. Gailey, the Y. M. C. A. secretary for Tientsin, and Mrs. Gailey, who have been here eight years, left

us for the homeland last summer, taking with them two Chinese children—a boy and a girl, whose father wished to have them educated in America; the daughter to study medicine; the expectation being that she would remain in America eight years. Mr. Gailey had some difficulty in getting them off, but finally succeeded and they have arrived in Pennsylvania.

H. C. R.

The Paragraph Club

PARAGRAPH CLUB.

My Telephone.

I wonder how many of my neighbors derive the same sense of satisfaction that I do from my telephone. That it is a great convenience, on occasion, goes without saying, and though it is now more than ten years since I have been familiar with its daily use, I never lose the old thrill of romantic surprise when I find myself hearing the voice of a friend fifty or a hundred miles away. In this way it helps one to realize what the philosophers tell us,—that space is only a working theory of this mortal life, and not a lasting reality. But the pleasure which my telephone gives me is above all in its sense of social relationship. It is not that I actually chat with my friends over it in leisure moments; for I seem never to have leisure moments; but that I have a sense of the opportunity of doing so, and of their nearer companionship. I remember with what pleasure I looked over the Directory of Subscribers, the first day that the telephone was put in. Most of these persons were strangers to me, but I now had the entree of their homes, merely by asking to be "connected" with them. What a vast increase in one's connections! I began to feel a certain affection for all the people in the city who had thus become my neighbors in a new sense. Sitting in my study of a stormy evening, I would find company in the mere sight of the telephone receiver, since through it I had this sense of relationship with so much of humanity, and of the possibility of getting in touch with them without leaving the warmth of my fireside. I find in my telephone, then, the outward and visible sign of an inward fact,—the growing unity of the race, linked closer by every new advance of civilization. And when—as often happens, I admit—I find on taking down the receiver that Central is for the moment asleep or on a journey, I am consoled by the murmur that forever comes over those endless wires. It brings Keat's words to mind: "Hear ye not the hum of mighty workings?"—a hum which, if vague and not understood, stands somehow for the voice of humanity in the mass.

The Kingdom of Heaven.

Since Jesus never gave explicit definitions, but let them lie implicit in his teaching, there has never been any certain agreement as to just what he meant by the Kingdom of Heaven. To the mediaeval world it meant the Holy Catholic Church or the Holy Roman Empire, wielding the authority of Christ on earth in visible and material form. That idea having largely disappeared, various more modern notions have taken its place. In our time what we may call the sociological interpretation is the most conspicuous. According to this view, the Kingdom is human society organized on Christian principles, the law of love taking the place of the law of competition, and making men more comfortable and prosperous as well as more virtuous

and religious. Doubtless in all these views there is an element of truth; the church at its best represents a phase of the Kingdom of Heaven, government at its best does the same, society at its best does the same. But no one can read over with open mind all the words of Jesus regarding the Kingdom, and think that any external or visible thing can be what he was talking about. "The kingdom of God is **within you**:" that answers the sociological theory as well as the ecclesiastical. So the various efforts to promote the Kingdom primarily by giving men good wages, more to eat, better clothes to wear, and bath-tubs, while no one can doubt that they are admirably in harmony with the incidental and material methods of Christ and of Christianity, are after all only incidental and material. If those who experiment with them suppose that men or society can be made over in this way from the outside, they are following the same heresy—under a new form—as that which taught that men entered the Kingdom by being baptized. Only within man, and in the realm of life reached by the individual spirit, does the Kingdom ever come.

The Embarrassments Of Comprehensiveness.

Is not the accepted value of the ability to see both sides of a question a miscalculation, seeing it so often paralyzes action? What is one to do, for example, who sees the intermingled right and wrong, truth and error, in the declarations of both parties to a controversy? He may most discerningly disentangle them, but by that very discernment he is disqualified for the defense of either party. All he can do is to stand aside and give unheeded advice. He is fettered by his freedom, disqualified by his qualities. Is not that man, after all, to be envied who can blissfully believe that some individual reform is the cure of all the world's ills and can so zealously lend himself to the advocacy of it that he wins the ear and evokes the applause of the public? Some one has said that in this world a large part of the effort of the wise is to counteract the efforts of the good. Thankless task! The good are amazed and indignant, and the world smiles with amused satisfaction and takes up its sins and shams with more of unconcern than ever. Must it ever be so? Is there an impassable chasm between moral fervor and comprehensiveness? Are all the elect endowed with but one idea? Shall the man who is gifted with breadth of vision be doomed to eternal uselessness, because he cannot denounce and extol with sufficient disregard of facts?

Such questions as these must have troubled many a person who has earnestly desired to help his fellow-men overthrow evil, but has been restrained by an enlightened conscience from identifying himself with parties or advocating reforms in popular forms. Which way lies exit from this troublesome perplexity?

One thing is certain. Comprehensiveness is better than narrowness. Sight is better than blindness, even if sight reveals the mountain filled, not with chariots, but with the bulwarks of the enemy. The best general is he who is best acquainted with the field. He may not often risk a battle, but when he does it means a victory. Guerilla warfare belongs to enthusiasts and reformers. It is useful, if bravely conducted. But the decisive actions belong to more deliberate forces. The day comes, at length, when the man of wide vision sees his opportunity, detects an issue into which he can throw all his force, and then, whatever the outcome, his is a valiant part characterized by the commingling of wisdom and zeal.

CHRISTMAS IN CHINA.

Twenty-three years ago when I first landed in China, little if anything was done to celebrate the birth of the Savior into the world. In the coast ports and at the stations where missionaries resided the day was more or less observed with appropriate ceremonies, but the majority of the Christians in the interior did not pay much attention to the observance of the day. Twenty years have however wrought great changes and Christmas with its festivities has become an integral part of the life of the native church. At first (which is continued even to this day in some localities), the members of the church came together and prepared a simple feast for which each one had contributed his share, but after the numbers increased to such an extent that feasting became impossible, the Chinese prepared what is called a "Tea Meeting," on which occasion, cakes, oranges etc. were eaten with a cup of tea handed to each one. Before these festivities there was a great deal of singing and speaking by the children and the members of the congregation. For a number of years I have not been able to be with our Hongkong Church at their annual festival, hence I was glad to see what progress had been made during the years in the observance of the day. A number of days preceding Christmas, Chinese hands were busy in preparing appropriate designs for decoration, which, when complete were hung up all over the auditorium of the church. Above the entrance of the church door hung the large character for Happiness, while behind the preacher's desk was placed the beautiful ornamental character for "joy," and on both sides and above the arch one could read John iii:16 in characters made of paper roses of all descriptions and colors, giving a very artistic appearance to the pulpit and platform, the front part of which have also been decorated with blooming flowers. From the various pillars and walls of the church hung long chains of variegated papers so that the festooning added grace and beauty to the auditorium and was done entirely by the Chinese.

It was decided to hold two services on Christmas, one for women and children at 12 m., and lasting two hours, while the second should be held for men in the evening, but the sequel proved that there were as many men at the first service as at the second, and the women did not absent themselves from the men's service. The celebration consisted in hymns and recitations by the children, who delighted the audience with their little Christmas hymns, sung both in English and in Chinese. Yes, some of the Chinese boys looked like American boys, for they were dressed in foreign clothes, minus the cue, which has been the prerogative of the Manchus for years. But the boys did not have the exclusive right of the platform. Young girls of 12 to 14 years also took part and stood up before an audience of 500 people and trilled their Christmas carols in a modest and becoming manner. How different from the past when girls were never considered as playing an important part in society, and as for instructing girls to read and to sing, that was considered barbarous; but here they are, girls and women, ready to stand before a large concourse of people and sing and speak. Even the pastor's daughter of three summers makes her first debut and tells of how Jesus came into the world. Is it any wonder that a Cambridge gentleman who happened to be in the congregation should say: "I wish I had a picture of this scene to take to America to show to my friends. People do

not know what you are doing in China, but if they could have heard these hymns and recitations in English as well as in Chinese; if they could see this large audience of well-dressed people, and the lovely character of the decorations, they would be compelled to say there was something in Missions." Even so, but we do not gauge our success by any Christmas festivities. This church has been self-supporting from its inception and when I was in America for a year and a half, the church paid all its own bills and carried on its own meetings, which is done by very few churches in China. That is the true gauge whether Christianity is accomplishing anything.

Our Christmas in Hongkong was a glorious success, and a few days thereafter I was invited to participate in the Christmas festivities at Fat Shan, a station that has been practically only opened this year. Here also there was speaking and singing for more than two hours, and this after Christmas services had been held on the three previous days in other churches. Another Chinese church hired a theatre in which more than 3000 persons listened to the Christmas exercises, but there were probably only one-third of that number that could hear all that was said. All this shows that Christmas festivities have taken a strong hold upon the Chinese mind, and I trust that the winter solstice festival of the heathen Chinese will one day give place to this Christmas festival which the Chinese Christian delights in observing.

C. R. Hoge.

Acorns From Three Oaks.

Aloha.

Rev. J. B. Koehne's Lectures

San Jose is enjoying this famous and brilliant lecturer. He has spoken already six times at the First M. E. Church. The church has been crowded, so much so that some have had standing room only. Last evening there was crowd enough waiting at the doors when they were opened to fill the church. Rev. Thornton B. Mills of the Second Presbyterian Church is the chairman of the committee of arrangements. From acquaintance with Doctor Koehne at the time he gave the lectures in First Church, Oakland, Aloha has been able to testify to the Pastors' Union of their value. The lectures follow the old course of argument but are greatly enriched with point, pathos, and power. The lecturer has grown with his growing work. The Men's Leagues of the city and the various Women's Clubs have joined in the effort which has aided the scholar and orator to one of the successes of his useful life. God has called him to this unique and signal service and he has obeyed the call. Brother Koehne's lectures on "The Nazarene" have the promise of Christ fulfilled in them. "And I, if I be lifted up, will draw all men unto me."

The argument reaches christian scholars and gentlemen. It is called "a course of lectures to men." Women are requested to bring a man with them. They generally do. Children are asked, though not rudely, to take back seats as the lectures are for adults.

At the first meeting two hundred dollars were promptly subscribed for local expenses. Now chairman Mills, who has shown real generalship in making effort for liberal "on honor" pay for the lectures that the lecturer may afford to give the course in communities where they will be valuable, even though people

may not be able to make full compensation.

If this method wins, San Jose orthodoxy may hold up its head with Christian Science. This body recently dedicated a beautiful building here free of debt and all the donations were "on honor." No one but the treasurer knew where the money came from.

Judge Haven's Grand-daughter.

My pen has shrunk from mention of the beloved Judge who left us for the heavenly land so recently. His genial kindness when I came a stranger to Oakland, made him seem like a father to me and sorrow for his going has been personal and deep. Many in our churches, to whom his counsel, sympathy, and financial help have been spontaneous and generous, will feel as I do. The great soul is still represented among us by his daughter, Mrs. Edwards, one of the souls of the San Jose church. The inbred Missionary love and zeal appears in Miss Sarah Edwards, who leaves a lovely home, and many friends, to teach in our Congregational Education Society's school at Cubero, New Mexico.

So this growing church has representatives on both the Foreign and Home Field. The Palo Alto Christian Endeavor Society, send a special holiday gift for the comfort of the workers at Cubero and promise remembrance every year, on condition of hearing real Missionary letters from Miss Edwards. These will have spice and life. What other Missionary Circles, in memory of the soulful, and generous Judge, will speed the work of his grand-daughter? Through her "he being dead yet speaketh."

D. L. MOODY'S WORLD-WIDE INFLUENCE IN CHRISTIAN WORK.

On the 5th of February Founder's Day was kept by the Moody Bible Institute of Chicago in memory of the seventieth birthday of its founder, D. L. Moody, who died December 22, 1899. The passing years show increasingly the greatness of this evangelist and Christian educator, and this is to say nothing of the tens of thousands of souls converted directly under his preaching in this country and in Great Britain, or the thousands of students who have gone out from the schools at Northfield, Mass., and the Bible Institute of Chicago, covering the world with their beneficent influence.

The numerous summer Bible conferences now held all over this country, as well as the Bible institutes under different denominational auspices, have all sprung practically from his work at Northfield and Chicago. The summer tent campaign of Philadelphia, now introduced to several other of our large cities, was the outgrowth of an address given by Mr. Moody in Philadelphia at the invitation of Mr. John H. Converse a few years before the death of the former. To the same address may be traced the formation of the Presbyterian Evangelistic Committee, which under the leadership of Dr. J. Wilbur Chapman, has done so much to quicken the whole church to evangelistic work. Indeed, the present world-wide evangelistic campaign of Torrey and Alexander may be traceable to Mr. Moody also, since Mr. Torrey was so long and closely connected with him as general superintendent of the Moody Bible Institute of Chicago, and the man who stepped into the great meeting at Kansas City

when God's summons came to Mr. Moody. The important Inter-church Conference of Federation, recently held in the City of New York has been cited as a further effect of the great revivals held under Mr. Moody years ago, which did so much to promote the spirit of Christian unity.

But it is not alone in the home field that his influence extends. Not only does it reach the uttermost parts of the earth through the students who have gone out from the Moody Bible Institute of Chicago, about 400 of whom are at present time on the foreign field, but Mr. Eugene Stock of the Church of England Missionary Society attributes much of the recent development of missionary earnestness in that church to the revival work of Mr. Moody in great Britain. Indeed, the Cambridge Band, and the first stage of the students' missionary movement in the British universities had their beginning in the awakening in connection with Mr. Moody's work there in the early '80s. Apropos of the coming Student Volunteer Convention at Nashville, it is interesting to note that this great movement had its inspiration from the same human source. In the summer of 1886 there was held at Northfield, Mass., the first International and Inter-collegiate Christian Conference, to which 250 students came together from eighty-nine colleges and universities, spending four weeks in Bible study, united prayer and the consideration of subjects bearing on the spiritual life. During the closing part of the meetings, Foreign missions received, special treatment, and as the spiritual tide arose, the number of intending missionaries grew from less than a dozen to an even hundred. Thence the movement spread through the colleges of North America until it assumed the present organized form. It has since been transplanted to every nation in Christendom, and yielded results, warranting the statement that it has become the greatest offering of lives for the world's evangelization in all the history of the church.

The Moody Bible Institute of Chicago still continues its good work with the largest number of students now on its rolls which it has ever had. Mr. Torrey is still connected with it as honorary superintendent and a member of its board of control, while the active work of administration and teaching has fallen upon the Rev. James M. Gray, D. D., formerly of Boston but who was a special lecturer in the Institute for many years.

"Discourage litigation," was Lincoln's advice to lawyers. "Persuade your neighbors to compromise whenever you can. Point out to them how the nominal winner is often the real loser—in fees, expenses and waste of time. As a peacemaker the lawyer has a superior opportunity of becoming a good man. There will always be enough business. Never stir up a litigation. A worse man can scarcely be found than one who does this. Who can be more nearly a fiend than he who habitually overhauls the register of deeds in search of defects in titles, whereon to stir up strife and put money in his pocket? A moral tone ought to be infused into the profession which should drive such men out of it." It has been truly said that those words should be posted in every law office in the land, and it will be seen, when Lincoln's record is fully examined that it was not a mere theorist who wrote them, but an active practitioner of wide experience who lived up to his own teaching.—February Century.

Church News.

California.

Oakland, Market Street.—Seven united with this church; four on confession.

Calexico.—Eight members were received at last communion, Jan. 7th; three on confession of faith.

Petaluma.—During the year 1905, there were 42 accessions, and a net increase in membership of thirty per cent. About \$2,500 was spent in home work and \$400 for benevolences. The pastor and wife presented their baby daughter Elizabeth, in baptism at the church on Sabbath, Feb. 4. C. F.

Cloverdale.—Communion morning, 6 were received into membership, 2 on confession, 4 by letter. At the annual meeting, reports showed that 20 members had been received during the year: 17 on confession, 3 by letter. Financially, all obligations of the church had been met and money in the treasury. The benevolences of the church stood higher than in any previous year. The parsonage has been rebuilt and is practically a new building, large and comfortable. Work on the new church will begin in the spring. The church with all furnishings is to cost near \$10,000.

Avalon.—At the January communion, two were received by letter. We have an affirmative answer to our C. E. Society application, and the work of rebuilding will therefore be carried steadily to completion. We have within \$500 of the required amount, and hope to raise this soon. As the work progresses, the need of tearing out our flat ceiling and finishing with beams and arches becomes more and more evident. But this would involve another \$800, and is entirely beyond us apart from the special interest of some individual or group of individuals. News of such interest would greatly gladden us. Remember how pilgrims from everywhere meet in this church.

Sacramento.—At the recent annual meeting of the First Congregational Church of Sacramento, the reports received were of a very encouraging nature. Through the efforts of the pastor, Rev. Henry Kendall Booth, permanent alterations and repairs to the church building were commenced and completed in a very substantial manner at a total cost of about \$7,000. The present membership of the church is 295. During 1905, 14 were received by letter, and 4 on confession. 37 left during the year: 10 by letter, 4 by death, and 23 by revision of the church roll. Total disbursements during the year were over \$11,000. The church voted to increase the salary of the pastor \$500.

San Francisco, Sunset.—During 1905 some very good things came to Sunset Congregational Church. One thing over which we are rejoicing is the fact that the title to the church lot has been proven perfect. Above all perhaps, we are thankful to the Extension Society for undertaking the payment for the lot so that we need not ask the Building Society for a grant, and can keep the nearly \$300 which the Ladies Aid Society have in bank for improving the property. On the evening of Dec. 14th an entertainment and sale was held which netted the Ladies' Aid \$55.55 and the monthly teas given by the different members are swelling the fund as well as proving pleasant and helpful in a social way. The Sunday-school continues

to grow and four are to be received into church membership next Sunday. The Pastor, Rev. J. H. Norris, though kept from his place in the pulpit for two months on account of illness has been a help and a blessing.

Pacific Grove, Mayflower.—The annual meeting and roll call was held Jan. 31st. The annual banquet was served at 6:30 o'clock, and about 125 members and friends enjoyed the good things provided by the Mayflower ladies. The reports from the different departments of Church work were encouraging. The accessions to membership during the year were 21. On confession of faith 8; by letter 13. Removals by death 3; by letter 6. Net gain 12. Present membership 120. Infant baptisms 6. The treasurer's report showed all bills paid and a small balance in the treasury. The report of the Sunday-school superintendent afforded much encouragement for the coming year. The outlook for the senior, intermediate and junior Christian Endeavor Societies is bright. The senior society, with an active membership of 21, for the past year, raised \$45.50 for benevolences, and \$230 for home expenses. The benevolences of the church for 1905 amounted to \$504—the largest in its history. In recognition of the earnest, faithful services of its pastor, Rev. J. H. Goodell, the church voted unanimously to raise his salary from \$800 to \$1,200 per year, with the free use of the parsonage. Feb. 5th, 1906. S. E. Philbrick.

Washington.

Seattle, Columbia.—Edward D. Weage, pastor. Annual reports show a membership of 152. 52 additions; 38 on confession. A Sunday-school enrollment of 312. Christian Endeavor, 125. A bazaar by the Ladies' Aid Society netted \$325. \$100 added to pastor's salary. Electric lights put in the church.

Notes and Personals.

The church at Moreno has asked Pastor M. M. Everly to withdraw his resignation. A good work has been done; the congregations have been good and there have been additions to the church.

The fiscal year of the Congregational Sunday-school and Publishing Society closes Feb. 15. Those desiring to make their contribution for this year will please notice the change in date. Formally it closed the last day of February.

Thirty ladies from the Aid Society of the Fourth Church, Oakland, surprised Rev. and Mrs. Maar at their home on last Thursday afternoon, and presented them with a beautiful cut glass bowl, in loving remembrance of their anniversary.

On Sunday the 21st, Pastor Emerson of Lake Ave., Pasadena, preached to a full church from the text: "The last shall be first and the first last." He said our standing in heaven would be measured by our capacity to receive God. In the afternoon Mr. Emerson addressed the meeting at the Y. M. C. A.

Too late for the early issue of last week came the word from Pasadena that on Sunday morning, Jan. 28th, Dr. Meredith's house was burned down. Fortunately the fire which started in the attic was discovered in time to save books and furniture. The loss on the property which Dr. Meredith has owned but a

year and a half is covered by insurance. Dr. Pond preached in the evening.

The Congregational ministers at their Monday meeting, listened with interest to remarks from Rev. Charles Chase, of Portland, Oregon, who has just left the Hassalo St. Church. He spoke of the First Church as doing a good work, and also of the great opportunity opening up at St. John's, a suburb of the city. He also mentioned the prosperity of the churches at Eugene and Salem. Rev. R. K. Ham, formerly of Oroville, takes up the well organized work which Mr. Chase has left. The sad news of the death of the son of Rev. William Hopkins of the First Church, Berkeley, being brought to their notice, the ministers present delegated Dr. Adams and Rev. L. D. Rathbone to express in a resolution their sympathy. Rev. J. A. Chamberlain will speak at the meeting of Feb. 12, on "What truths are most productive of spirituality."

A farewell reception was tendered Rev. R. K. Ham, of Oroville, at the Congregational Church last Thursday evening, January 25th. A large number of friends assembled to express their regrets at our loss of so good a pastor. The County Clerk of Butte county spoke for the people, the Methodist minister for the churches, and representatives from the Ladies' Aid, the Sunday-school, the senior and junior Christian Endeavor Societies, all testified to his helpfulness and sympathy, as did delegates from the Knights of King Arthur, the Oroville Public Library, and the Shakespeare Club. After the program there were refreshments and a pleasant social time. The church choir is a large one, and the fine numbers given by the different quartettes and soloists served to complete and fill out one of the most delightful social events in the history of the church. The Oroville church has a large field of usefulness. It has no parsonage, as yet, but now pays one thousand dollars per year salary, and is looking for a live man to fill the place left vacant by Mr. Ham.

OREGON LETTER.

By George H. Himes.

A number of years ago your correspondent became possessed of almost a complete file of "The Friend," the publication of which was begun in Honolulu on January 1, 1843, by Rev. Samuel C. Damon, Seaman's Chaplain A. B. C. F. M. The volumes were laid aside after a very casual examination, and only lately unpacked and looked over with some degree of care, and much of abiding interest discovered. Among other things there is a sketch of his "Trip from the Sandwich Islands to Lower Oregon and Upper California," in the year 1849. From this, brief extracts will be made.

Mr. Damon left Honolulu on April 17, 1849, on the U. S. S. Massachusetts, commanded by Capt. Wood, who was a classmate with the historian, W. H. Prescott, in Harvard University. On May 8th the Columbia river was reached and the vessel anchored in Baker's bay. The Massachusetts was the first American steam vessel to enter the Columbia river. Among the passengers were two companies of U. S. troops—the first to enter Oregon—under command of Major Hathaway. The following day the vessel crossed the Columbia river to Fort George (Astoria), and on the

12th started up the river to Fort Vancouver, and arrived there on the 14th. Mr. Damon said, "The lover of nature will find ample range for the gratification of his visual and mental powers in ascending the noble Columbia."

After describing the cordial reception by the Hudson's Bay Company people at Fort Vancouver, which was then in its decadence as the Pacific coast headquarters of that great corporation, Mr. Damon speaks of leaving on the 15th of May for Portland, saying: "We were rowed in a small ship's boat from Vancouver about 20 miles, by four Indians," and arrived about midnight. On waking the next morning he "looked out upon the rising town of Portland. * * * * The town is handsomely laid out on the East (West) side of the river and is well situated, having in the rear an extensive forest, and beyond that forest, at a distance of 15 to 20 miles, a beautiful farming country. The first settlement was made here in the Autumn of 1845, by Capt. Crosby and Mr. Stark, the former, master, and the latter, supercargo, of the barque "Taulon." Their first building, a log store, is still standing, and between 20 and 30 buildings have since been erected, and others are in progress. * * * The number of inhabitants now in Portland is about 100." After describing a trip to Tualatin Plains, Mr. Damon says: "After spending a few hours with friends, among them Rev. Cushing Eells, and wife, the latter of whom was an old acquaintance, he says: "I hastened back to Portland to spend the Sabbath, as, much to the regret of the people, no clergyman of any denomination, is yet permanently located in the town. No house of public worship having been erected, the upper loft of a large store was suitably fitted up for the accommodation of an audience of 50, and more than 40 were present in the morning. During the interval of public services, I attended an interesting Sabbath school, held in a log building. Twenty-four scholars, taught by two female and one male teacher, were present. The citizens of Portland are sincerely desirous that a minister of the gospel would be located among them, and they are ready to subscribe for the erection of a building which will answer the twofold purpose of a chapel and school house. During the current season, a Methodist minister is to preach in Portland every other Sabbath."

The minister referred to was Rev. J. H. Wilbur, who was the founder of the First (Taylor St.) M. E. Church.

One hundred and seventy-five people gathered in the Hillsboro Church on January 17th for the annual business meeting and reunion, and the occasion gave opportunity for a full review of all departments of the work of the church. In every case an encouraging degree of progress has been made, particularly during the nine months past, the time that the present pastor, Rev. Howard Gilpatrick, has been serving. The home expense was double that of 1904; notwithstanding that, however, every department reported a balance in the treasury.

The recent annual meeting of the First Church Salem, was an interesting occasion, and the reports were encouraging, all indicating substantial progress during the year. The crowning event of the year was the entrance into the new and commodious house of worship in March last. The stimulus that gave to the activities of the church was quite marked. The labors both in and out of season of the beloved pastor, Rev.

William C. Kantner, D. D., have affected his health to some extent, and consequently he has not been well for a little while past. This condition has been aggravated by an attack of hernia, which compelled an operation, in consequence of which he is now in the hospital. Reports from him are favorable, however, and indications point to his speedy recovery and resumption of work at an early day.

The Salem Central and Willard Churches, both under the pastoral care of Rev. P. S. Knight, have a bright outlook, a goodly number of new members having been added to both churches in the year just closed. When the First Church Salem, entered its new house of worship, the old building, yet in excellent condition, was given to the Central church. This generous gift was most opportune. Now the edifice thus acquired is in place, and joined to the former house of worship, the latter affording an excellent meeting place for the Sunday-school and midweek meeting, also for social gatherings from time to time. The expense incident to this marked improvement in the working plant of the church was considerable, yet it has been resolutely met, and in large measure it is paid off, and the burden now is scarcely felt. It was the privilege of the writer to be present at the services of the Sunday-school and church this morning, and a brighter and a more interesting lot of young people it would be difficult to find any where. The church is certainly well situated for future growth, as is plainly to be seen when the number of new houses built in its vicinity in the twelve months past is taken into account.

While reference to the Willard Church has been made in these columns in time past, yet it is well to refer to it again. It is located seven or eight miles northeast of Salem in one of the most productive and thickly settled portions of the great Willamette valley. In its vicinity a fine class of people are settling, the most of whom have an interest in church and Sunday-school work. For this reason it is exceedingly important that this place of worship—an outpost as it were—should be efficiently maintained. This, Mr. Knight is doing under a good many difficulties, and largely at his own expense, by preaching there twice on every other Sunday. The Sunday-school is held regularly every Sunday. On all occasions the attendance is good, and it is not often that it falls below one hundred.

It may be a matter of interest to some of the older Pacific readers to learn that a foster grand-daughter of Rev. O. Dickinson, pastor of the Salem First Church from 1853 to 1867, is now a member of the choir of the famous Plymouth Church, Brooklyn, New York. She has a notably fine soprano voice, is well trained, and has been in the choir mentioned for several months and gives good satisfaction. Her father and mother, Mr. and Mrs. Perry H. Raymond, have long been residents of Salem. They came to Oregon in 1852. Mr. Raymond has been deputy postmaster of Salem for many years.

The weather for the week past has been delightful. While there is yet another month called winter in the calendar, when one looks at the lawns and shrubbery, and sees the birds, bees and butter-flies flitting about, he straightway wonders if there has been any winter. In the mountains and throughout the extensive area of eastern Oregon, comprising more than two thirds of the area of this State, approximately 70,000 square miles, however, there has been a copious fall of snow, and some almost zero weather; and it is not too late to have a little reminder of winter here.

IN AND AROUND SEATTLE

Rev. W. L. Richards of Pearl, Idaho, has taken hold of the new and promising work at Monroe, Wash.

Three hundred and fifty new members were added to the Seattle Congregational churches last year.

A new arrival in the Pacific Northwest is Rev. A. O. Kinger. He comes from Iowa where he has had pastorates at Perry, Clinton and Marion. Mr. Kinger at one time was president of the Iowa State Union of Christian Endeavor. He is eager for pioneer work in Washington. He was welcomed at Arlington last Sunday, where a church service has been held for several months and where it is expected a new church will soon be organized.

Rev. W. S. Bixby, for a year the popular pastor at Leavenworth, has resigned to accept work in connection with the church federation movement in New York City.

The first of January saw Plymouth Church, Seattle, absolutely free of debt for the first time in its history. While great strides in this direction were made some time ago, it was not till the beginning of the new year that the final indebtedness of \$2,000 was canceled. About 70 united with the church last year. The gifts for benevolences have been on the increase of late. One thousand dollars was raised recently for church extension work; \$600 for Home Missions, while the church supports a pastor in the foreign field at an expense of \$1,200. The morning congregations have been large. For nearly a year the church has been without a regular pastor, Rev. S. M. Freeland serving as acting pastor.

The wreck of the Valencia enroute from San Francisco to Seattle, on the rocks of Cape Beale at the entrance of Strait of Fuga on Monday night, has brought sorrow and anguish to hundreds of Seattle homes and thrown a cloud of gloom over the whole city. The loss of 117 lives out of 154 on board the ill-fated ship, with not a woman or child saved, together with the terrible experiences of the 37 men rescued, make up one of the most pathetic and tragical chapters in the history of Pacific Coast sea life. The appalling catastrophe will furnish the theme for many a sermon and prayer. Among the passengers aboard the Valencia, was the newly elected assistant superintendent of the Seattle public schools, Mr. F. F. Bunker, with his wife and two daughters, from San Francisco. Mrs. Bunker and her daughters were among the women and children placed in the first boats lowered from the wrecked vessel, all of whom were spilled out into the raging sea and lost. Mr. Bunker was one of two men who managed to reach the shore from another capsized boat. He has lingered at the scene of the wreck looking for the bodies of his loved ones, and has telegraphed on his purpose to reach Seattle as early as possible. He is a brave man who can face the future, and take up life's work again after passing through such an ordeal. It's a good time to read anew Bushnell's, "Moral Uses of Dark Things," and the Psalmist's, "Verily, they that go down to the sea in ships."

Is it any wonder Seattle pastors sometimes resign when their brethren treat them so royally on the eve of their departure? This time it is a luncheon at The Washington in honor of Rev. H. Edward Mills of the Edgewater Church, who leaves next week for Spokane. Some fifteen of his brethren in the Congregational ministry were present, and after the luncheon, each talked for five minutes on things helpful to the minister and his work. These were among the topics discussed: "Of how much practical help is our church

service to the religious life?" "The comparative importance today of pulpit and parish work;" "The note which needs striking in our preaching;" "The neglected note in our preaching;" "The Geneses of my sermons;" "The recent most helpful book I have read;" "Church Extension in Tacoma;" "Church Extension in Spokane;" "The approachment between Methodist Protestants, United Brethren and Congregationalists;" "The Business Men's Benevolent Committees' Message to the pastors." It was a profitable hour. Bro. Mills' own church, the Edgewater, gave him and his good wife a royal farewell last night, with feasting and many wishes for success in his new field. The Seattle clergymen of the Congregational order have sent to the retiring pastor, through their committee, the following testimonial: "Dear Bro. Mills: We, your fellow ministers of the Congregational way in Seattle, hear with great regret that you are going away from us. We want to say to you that we are glad you came, are sorry that you are going, and we pray for God's blessing to abide upon you and make you as useful in Spokane as you have been in Seattle. We love you."

S. M. Freeland,
M. L. Hutton,
J. T. Nichols,
Committee.

Seattle, Jan. 18, 1906.

C. R. G.

Christian Endeavor Service.

REV. HERBERT BEVIER.

February 18.

Topics:—Christ's Life (b) His life work and what we may learn about our own. John, xiv: 8-14.

In the first sub-topic under the general head of the life of Christ we saw that in his adolescent boyhood his vision and his purpose were to be about his Father's business. We now learn that another part of his mission and purpose was to reveal that Father to men. Philip's request "Show us the Father and it sufficeth us" was but a reflection of a longing that is, in a greater or less degree, in every human heart. As no sane person can ever be content without a knowledge of his own descent, so in a deeper and more far-reaching sense none will ever cease the search after God till he is revealed. "Our souls are restless till they rest in thee."

This longing to know God and see God, Christ came to satisfy. He that hath seen me hath seen the Father. Until Christ came God was a presence afar off. He had spoken in nature. "The heavens declare his glory." "Day unto day uttereth speech and night unto night showeth knowledge. There is no speech nor language where his voice is not heard." For: "Earth is crammed with heaven and every common bush aflame with God," and yet the sad fact is that the more men know about nature and the more they rely upon nature, the more agnostic and hopeless they become. Nature is inadequate to reveal God. "Her main flaw is that she nowhere manifests righteousness." Tennyson tells us that "red in tooth and claw with ravin" she shrieks against it. No doubt there is as Wordsworth tells us, "a presence that disturbs us with the joy of elevated thoughts, of something deeply interfused whose dwelling is the light of the setting suns, that makes us lovers of meadows and the woods and the mountains,"

but to say with Thomas Paine that "such reveals to man all that it is needful for him to know" is to make Philip's question an absurdity and the longing of the heart a lie. Christ's great mission was in part to make adequate the inadequacy of nature and to give to men a mediated vision of Him upon whose unveiled face no one may gaze and live. It has been the dream of the mystics, and is still, to attain unto the immediate vision of God. That magnificent text of Christ, "The pure in heart shall see God" must be read in the light of "He that hath seen me hath seen the Father," and again, "No man hath seen God at any time, the only begotten hath declared him."

The incarnation was unto atonement but "God was in Christ reconciling the world unto himself," and in point with the topic, "hath given unto us the ministry of reconciliation."

Christ had other work to do; as the Scriptures teach: he came to do and to teach, to heal and to save, "to preach the acceptable year of the Lord and the day of vengeance of our God." He came to suffer and die that men might be redeemed from the curse of a broken law and from the punishment of a voluntary sin—to rescue from the guilt and power of sin, but all these run up unto the revelation of God. In Christ, we have God; doing, teaching, healing, saving. Yes, in Christ we have God suffering and dying a human death—marvelous the paradox, that his children might not die. In Christ, the Father bears the sins of the world.

So that all through the scenes of his wonderful life we have a mirror of the heart of God's plans and purposes, and looked at in its wider bearing, there is a profoundest truth in Browning's great words:

"I say the acknowledgement of God in Christ
Accepted by thy reason, solves for thee
All questions in the world, and out of it,
And hath so far advanced thee to be wise."

We are taught that we too have a mission in life. Christ was the Son of God, and we are sons. If it was the duty of Christ to reveal God in perfect sonship is it not ours to show the world the truth and power of Godliness? Christians were once called little Christs. Is there not a suggestion here as to our life work? If it was Christ's to live, to teach, to heal, to save, to suffer, is it not also ours? If he came not to please himself, should we? If he to toil for the kingdom of God should not we? If he to serve our generation, why not we?

The life of Christ was God's eternal protest against the sinful, selfish life. It was God's eternal protest against low aims and ignoble deeds. The life of Christ was the mirror of God's image, into which, often looking, we may realize our own being.

"Man is not God, but hath God's ends to serve
A Master to obey, a Cause to take
Somewhat to cast off, somewhat to become."

The thirteenth annual meeting of the Congregational Extension Society of San Francisco and vicinity, will be held in the parlors of the First Congregational Church, corner Post and Mason Streets, Thursday evening, February 15th, 1906. Supper will be served at 6 P. M. sharp, followed by an interesting program. A large attendance is desired, as there is important business to transact.

B. S. Hays, President.

A BRIEF, BEAUTIFUL PILGRIMAGE ENDED.

For a month past heavy clouds, not without their silver lining, have hung low over the home of Rev. Wm. Herman Hopkins, pastor of the First Congregational Church in Berkeley.

His only child, Wm. Henry Hopkins, aged fifteen years, has been suffering to a degree at times intense and pitiful from an affection of the heart. On Saturday last, Feb. 3d, he was given release from suffering. Funeral services were held in the home on Monday, conducted in the presence of the family and many sympathizing friends, by Prof. J. W. Buckham and Dr. J. K. McLean.

One rarely finds such close fellowship between father and son, such comradeship between mother and boy and such blending of interests between grandparent and grand-child, between friend and friend as have existed in this home.

This boy by reason of his frail health has been the object of tender solicitude and care, yet he has remained gentle, lovable and manly, unspoiled by the devotion of those about him.

Restricted in the range of his recreations he has taken interest in his comrades' sports in which he might not share.

He had scholarly ambition and took good rank in his classes in the Berkeley High School. A member of his father's church, he honored the name that is above every name and possessed a sweet Christian spirit.

In his last illness, even when his sufferings were intense, he was thoughtful of others, patient, brave, heroic—every inch a Christian.

Complete, although its years be few, is such a life. Happy, despite scalding tears, are the parents of such a child. Joyous is the life immortal upon which he and such as he, have entered.

"Up through the way to God they draw our faltering feet."
H. E. J.

PLAIN SPEECH FROM AN ARMY OFFICER.

It has been claimed that the army officers were unanimous in their opinion that the "canteen" should be restored to the army posts. General Nelson A. Miles, retired commander-in-chief of the army, had the distinction of standing alone in opposition to the restoration of the canteen. We have no doubt but that hundreds of subordinate officers have been of the opinion that sobriety in the army, as in civil life, is the only safe rule. Recently we have read the favorable opinion of Colonel P. H. Ray of the Fourth Infantry. He maintains that drinking liquors under any name is a menace to discipline and efficiency of the Army. He is unable to find any business enterprise benefited by the retail of liquor. The army, if it means anything, is the most serious of all sorts of business. He further states that enlisted men, as a rule, are not drinking men. The government would inflict a deep wrong upon the physical system and moral character of these enlisted men by creating and catering to their lower appetites. "It is a low order of men, and men the army does not want, who find their pleasure and recreation drinking at the bar." The post-exchange became a great power owing to the immense profit on the sale of beer. This "profit" was spent in providing delicacies for the soldiers. It is well to call attention to the source of this "profit." The weak, dissolute soldiers, who could not resist the abnormal demands of their perverted appetites pay the bill out of their scant wages. Reduced to the lowest terms, the canteen is a system by which the stronger soldiers live upon the weak. The real wants of the army

are provided for by the government and there is no real reason why the government should go into so mean a business as to cater to the depraved appetites of a few men in the army and imperil the thousands who have no desire for liquors.

A large percentage of the men enlisting are young men. The spirit of the military should be a help to character and not a menace to personal character. The argument that the United States must go into the liquor business in order to compete with the low dives which infest the army posts is inadequate. Colonel Ray thinks the army should be above such trifling with human life. The army, to say the least, should be as clean as any branch of the United States government. The way to make the army clean is to refuse to take drinking men. A drunkard is too low in the scale of humanity to be admitted to the army. The army should be made up of clean men. The army-post should have schools where the principles of science are taught. One-half the number of clean, strong upright, downright, serious men would be twice as strong as a riff-raff of undisciplined men. As it was formerly the young man who joined the army not only lost the years of term of his enlistment, but by the canteen system his personal character was imperilled. Congress will surely be exceedingly slow in reinstating the post-exchange. We venture to express the hope that it will never again menace the moral character of the soldier nor under any excuse be readmitted to the army.

LINCOLN'S FAME.

The quick instinct by which the world recognized him, even at the moment of his death, as one of its greatest men, was not deceived. It has been confirmed by the sober thought of a quarter of a century. The writers of each nation compare him with their first popular hero. European historians speak of him in words reserved for the most illustrious names. Merle d'Aubigne says: "The name of Lincoln will remain one of the greatest that history has to inscribe on its annals." Among our own poets, Lowell, in an immortal ode calls him, "New birth of our new soil the first American." General Longstreet called him, "The greatest man of rebellion times. The one matchless among forty millions for the peculiar difficulties of the period." Children instinctively loved him. They never found his rugged features ugly. He was without prejudice of class or condition. Frederick Douglass said he was the only man of distinction he ever met, who never reminded him by word or manner of his color. He was as just and generous to the rich and well born as to the poor and humble. A character like this is among the precious heirlooms of the Republic; and by a special good fortune every part of the country has an equal claim and pride in it. Lincoln's blood came from the veins of New England emigrants, of Middle States Quakers, of Virginia planters, of Kentucky pioneers. He was one of the men who grew up with the earliest growth of the Great West. It may not be unreasonable to hope that his name and his renown may be forever a bond of union to the country which he loved with an affection so impartial, and served, in life and death, with such entire devotion.—From Abraham Lincoln, A History.—Nicolay and Hay.

Mayor Whittock of Toledo, Ohio, the son of Dr. E. D. Whittock, has backbone enough to say to theater managers that they must obey the laws of the state and close up on Sunday. Mayor Whittock has it in him to make a good mayor and a good governor some day.

Home and Young Folks

DUTY.

Straight and firm mark out the furrow,
Drop therein the golden grain;
Do thy task, and rise tomorrow,
Ready to begin again.
One day like another passing,
Acts and deeds of little show,
Garnered seeds may be amassing,
Whence the harvest fields shall grow.

Bravely, then, the ploughshare driving,
Faint not, nor withdraw thy hand;
Duties done by earnest striving
Leave their traces o'er the land.
Hard the labor, few the pleasures,
Dull the task no others share;
But each step that duty measures
Leadeth up a golden stair.

Sing, then, in the early morning,
Going forth to work alone;
Sing at evening, home returning,
Counting up the day's work done.
Light the footsteps ever wending
Duty's worn and dusty ways;
Light the heart itself expending,
Dead to thought of human praise.

Dead to self, intensely loving,
In the noble throbs that move
Hearts which weary not in giving
Life for life, and love for love.
Love of souls and love of duty,
Fear of falsehood, hate of wrong:
These shall clothe thy life with beauty
Worthy of the poet's song.

—Selected.

PELICAN PINEY.

Ned was out in the pineapple acres trying to find some ripe fruit for supper. It was a very interesting place to explore, especially for a Northern boy on his first visit to Florida. The "pines," as Uncle Will called them, were all sorts and sizes—little plants just set out, and full-grown ones several feet high, with stiff, sharp-pointed leaves protecting the fruit tucked away in their midst. Most of them had only little crimson bunches yet, but off in one corner Ned found two ripe ones, and was just going to carry them off when he saw a huge feathered thing lying huddled up in one of the alleys between the rows of pineapples.

"Uncle! Oh, uncle!" he called, "please come here a minute."

Uncle came and looked. "Why, it's a pelican," he said. And then, as he stopped and examined it, wounded, lying huddled up in one of the alleys between the rows of pineapples.

Uncle looked. It's a pelican—wounded, too—poor thing!" he said, pityingly.

"P'raps we could cure it if we took it home," suggested Ned.

"I'm afraid not," said uncle, doubtfully. "Still, it wouldn't do any harm to try. We'll let Moses bring it along

in the cart; it's too heavy to carry."

When they got home they found Mr. Pelican wasn't hurt so badly after all, and Aunt May's nursing agreed with him so well that in a week he was walking around. Ned thought he was the queerest mixture of pretty and ugly he had ever seen. His feathers were beautiful, especially the rich reddish ones on the neck. But such clumsy, sprawling feet, with toes joined together in a sort of web! And, queerest of all, a tough, skinny pouch underneath his long, flat bill. Ned wondered what it was for till "Piney" (as he called him, from the place where he was found) began to fish for his dinner. He perched out on the end of the long dock and watched till a fish came along. Then down he plunged, grabbed the fish, stored it away in his pouch, and so on till he had enough. Whenever he got hungry, all he had to do was to take a fish or two out of his convenient lunch basket.

Ned was afraid that Piney would go away when he got well. Perhaps he was a wee bit grateful, and perhaps he thought Uncle Will's dock had as nice fish near it as any other place on the lake. Anyway, he stayed, and soon got so tame that he would waddle round the grounds after Ned just like a dog.

The one member of the family who disapproved of Piney was the old cook, Lily. "Seems lak he jes' know when Ah got mah po'ch swep' up," she said. "Den he 'low he'll trail dose feet along an' spile it. Ole Mars' Debbil in dat bird; you all better watch out." So whenever she heard a certain shuffle on the porch, Lily would peek around the corner, and if no one was with Piney, he was likely to be "shooed" off the porch in a hurry.

One afternoon every one had gone sailing, and, queerly enough, Piney had not appeared. Lily was rocking away, singing, "De Year of Jubilee" in the best of spirits, when she heard a step outside. Up she jumped, and round the porch she ran, slashing frantically with the broom and crying: "G'wang, now, yo' pernicketty old—"

And that's as far as Lily got, for her broom hit—not Piney, but the young minister from down the lake. Over the edge of the porch he went—just like Piney—and actually rolled in the sand! Poor Lily! All she could say at first was: "Mas' Preachah, O Mas' Preachah!"

But the sand was soft, and "Mas' Preachah" wasn't hurt. So he sat on the edge of the piazza and listened, with great bursts of laughter, to Lily's explanations. As he went away, smoothing his crushed hat, whom should he

meet but Piney, waddling up the trail with Ned!

"So this is your pelican, is it, Ned?" he asked, with a twinkle in his eye. "Better teach him to wear hats if you don't want his head cracked."

After her mistake Lily did a little extra scrubbing, but put the entire blame of the happening on Piney. "Huh-uh," she would say, shaking her head wisely, "what Ah tell you 'bout dat biggety bird?"—Selected.

RULES FOR A PESSIMIST.

Obedience to these ten rules will make a pessimist of anyone:

1. For every slight or offense, fancied or real, which you have ever received, never cease harboring resentment.
2. Never cease talking about every hardship which you have ever endured.
3. Forget all your past pleasant experiences, but do not fail to magnify all the unpleasant ones.
4. Keep sunshine out of your life by curtaining every window with a fast blue.
5. Never accept any cheerful assistance or suggestions from a friend.
6. Never make the best of conditions and environments which cannot be controlled.
7. Never see any good in your associates.
7. Always consider that no one except yourself can ever do anything properly.
9. Never hope for a propitious future.
10. Even when a friend forces some sunshine into your presence, remind him with emphasis that your blue curtains temper its heat, otherwise he may not realize that you are a pessimist perfected.—The Bulletin, Dayton, Ohio.

LUCK.

"Did you ever happen across Max O'Rell's definition of luck?" It may serve as an answer to some of those who refer to freaks of fortune.

"Luck means rising at six o'clock in the morning, living on a dollar a day if you can earn two, minding your own business, and not meddling with other people's. Luck means appointments you have never failed to keep, the trains you have never failed to catch. Luck means trusting in God and your own resources."

Max O'Rell never said a wiser thing, and no better definition of "luck" can be given. It should be printed in capitals and hung up in every office, counting-room, workshop, and family living-room.—Selected.

For the Quiet Hour.

THE CALL OF CHRIST.

By Professor Edward Everett Hale, Jr.

I would speak to you on "The Call of Christ." The expression is quite familiar to us, and yet, it may be, if we think definitely about it, we shall not be so sure of its meaning as we wish. It is couched in figurative language, for one thing. Now a figure may be (like this) a beautiful thing, taking a place in our meditation and imagination that nothing else could take. We have the best of authorities for using figures in speaking of spiritual things. Christ himself constantly used figures in speaking to those who followed him. "I am the Light of the world," he said, "I am the Good Shepherd," "I am the Door." Sometimes he would not speak except in figures. But generally things are not as clearly understood when we use figures as when we use direct words; so it was, you will remember, with Nicodemus, when he came to Jesus for that conference by night. "You must be born again," said Christ. But Nicodemus could not understand the figure. "How can a man be born again when he is old?" said he. "Can he enter the second time into his mother's womb and be born?" What he wanted was a direct statement in plain words.

* * *

So just here there will be advantage in trying to put, as definitely as may be, this wonderful conception into plain words. By the Call of Christ, then, I understand that incentive which comes to a man to give up the personal direction of his own life and to take rather in everything the command of Christ. It is the changing the control by self for control by Christ. It may mean chiefly the giving up of sin or sins that have become a part of one's life: it includes repentance. It may mean chiefly the ceasing one's effort to be a self-made man, to build one's own character, to live one's life; it includes submission. It may mean a change in the entire course of a man's life. It may mean that one leads the same life in a different spirit. It may take a variety of forms, but it is always a "surrender of the individual to the spiritual mastery of Christ." That is the essential thing. Repentance of sin, submission of self, devotion to God, these are but different phases of a single process; a process at the beginning of which we are our own man and at the end belong to somebody else—to Christ.

Doubtless it will be a question with some of you why anyone should wish to do anything of this sort. The nine-

teenth century was a century of individualism, and we Americans are strong believers in individuality. Why should one wish to give up one's self-mastery, one's spiritual self-control? Almost the only answer is that people often do wish to. We can probably imagine it, even if we have not experienced it. There are times in the life of everyone when one is tired of the responsibility of living one's own life, if nothing more. One is tired of one's failures, one is quite as tired of one's successes. One is tired of doing wrong, but also tired of doing right. There are times—rare perhaps in the lives of many—when we feel that the past has somehow crumpled up, that we have life to begin over again. Some of us have known personally, all of us know by hearsay, of people who fall into such hopelessness of life that they not only want to give up self-control over their lives, but do actually throw their lives away.

It is not always at such times as these that the voice of Christ sounds in our hearts. It is heard generally, I believe, at happier times, at times when the heart softens with gentler feeling. But the recollection of times of desolation often makes its impression upon our hearts and we know what such a feeling is. And when the impulse comes to declare our desire, our love for Christ, we know what it means to surrender our lives at his command.

* * *

What can I say of this great moment of religious experience? First, I believe, it should be said that we cannot foresee it, that we cannot say how it will come. Perhaps indeed, the Call of Christ will not come to us at any given moment: it may be gradually borne in upon our hearts, so that we wonder if we were ever without it. But if it does come to us at a given moment, it is most probable it will come in a way we do not expect. We need not think we must confess Christ at a revival meeting: on the other hand we need not think, because we do not like the idea, that we shall not do so. I presume that no one who knew me had any notion that I should be among the converts at this church five weeks ago. I certainly did not suppose myself. I am a New Englander by birth and education, and New England is generally thought a cold and unemotional part of the country. I am by profession a man of books and thought, and such men are not apt to be carried away by religious enthusiasm. My religion, sincere I believe for many years, had certainly been intellectual rather than emotional. I certainly had no notion that I should be converted at a revival meeting at a Methodist

Church. And I offer these words of peculiarly intimate experience only that I may enforce upon you the thought that you are likely, any of you, to have some experience of a kind that you do not imagine. Remember Nathaniel, who asked if any good thing could come out of Nazareth. Philip urged him to come and see. He came and instantly recognized the Master, whom he followed to the end. Let me urge you to keep heart and mind open to any, to all influences that may have in them anything of God.

If we do keep heart and mind open and receptive, what shall we do further if we would hear the Call of Christ? Here my only word can be that, so far as I know, one must wait, do a Christian's duty as far as you see it, and pray. What more is to be said? Suppose we do open our hearts to the divine influence. Suppose we do pray humbly to hear the word of Christ. Suppose that in waiting we do take up the duties of daily life with a purer spirit of service. Suppose we do hear and make the great decision. What then? Much doubtless, but this only let me say. The Call of Christ is not only to forgiveness but to love. Sin is the predominance of self, and if sin is forgiven what then? Certainly not that self may sit hugging itself in solitary joy. But if our mind and heart are to be no more absorbed with ourselves, in whom shall they be absorbed? Who is there but Christ, and those in his likeness of whom he said, "If ye do it unto the least of these, ye have done it unto me?" Remember the word to Peter. Three times Christ asked him the question, "Lovest thou me?" And each time that Peter answered, he said only, "Feed my sheep."

For how is it with us who have turned to a following of Christ at what may seem the eleventh hour? Do we return from the secret seasons of the soul into a world that is wholly led by Christ, in which the follower of Christ has but to join the general concourse as he walks in his golden slippers in the sunshine and with applause? Do we return to the social world and find it wholly given to Christ? Do we go back to business and find Christ's word the only guide? Do we turn to politics and find Christ without a rival in the guidance of Christian nations? I can hardly think so. There is room even for the latest comers. There is no single person in this church who cannot tomorrow, the first day of the year, say a word definitely in the cause of Christ.

Few ever repented of silence.

"It is easier to be critical than correct."

Present Conditions in the Chinese Empire

REV. ARTHUR H. SMITH, D. D..

It is a singularly and highly significant fact that the popular effects of the results of the late war between Japan and Russia are more easily discernible in China than in Japan. In the former empire, the subterranean forces impelling to changes often unwelcome, and to a unity of thought as well as of action hitherto unknown, have unmistakably demonstrated their existence by their effects. It is doubtless something of a surprise, even to the few Americans who suppose themselves to know something about the Far East, to see so much excitement in China over the enforcement of the Exclusion Act, when the conditions are not essentially different from those of the last two decades. It can not be too clearly pointed out that the change has taken place on the western side and not on the eastern side of the Pacific, and that it is the precursor of other new alignments which will—which already do—materially modify the relations heretofore existing between the East and the West.

The anti-American boycott, however begun and engineered, is by far the most impressive proof ever given of the essential unity of the Chinese people. In the fall of such a nationalist wave, antipathies like those of the Amoy people for the Cantonese, melted practically into non-existence. Those who were wise, whether Chinese or foreigners, at once recognized that here was a new factor of immeasurable potentiality, dangerous to every country having relations with China, and most of all the Chinese themselves. That the unloosing of the winds of Aeolus from their former confinement, should coincide with the exploding of the first dynamite bomb known to have been privately manufactured in China, is as suggestive as it is ominous. What a distinguished Italian professor has styled "the microbe of evil" develops rapidly either with or without "culture." The terrible massacre of Lien Chou differs from the many which have preceded it, in several ways, and even after protracted and patient inquiry on the spot by a large company of competent and impartial investigators it continues difficult of comprehension. It will, however, be hard to persuade those who know China, that there is not, between the acts of a riotous mob in a remote mountain city of Kuan Tung and the popular feeling of so large a part of China, some nexus, what it is will perhaps in due time appear.

The more recent outbreak in Shanghai over a merely technical question of the jurisdiction of the Shanghai Municipal Council and the "mixed court," over a female prisoner, appears at first the most surprising of all. A word of explanation is necessary. The widow of a Cantonese official who had died in Western China, was on her way home down the Yang-tse river, with some little slave girls procured there, as is customary in China. A waiter on the steamboat who thought his gratuity inadequate, threatened revenge on her, and procured the dispatch of a telegram to Shanghai, affirming that girls were on that steamer who had been

kidnapped. On arrival in Shanghai the lady was arrested by the Municipal police and taken to the mixed court before a British assessor, whose relations with his Chinese associate had long been strained.

No evidence being at hand the lady was detained, the Municipal police being told by the British assessor to take her to the settlement, and the mixed court runners being ordered by the Chinese magistrate to detain her there outside the foreign jurisdiction. This conflict appears to have been foreseen and even planned. The inevitable result was a fight, in which the Sikh police struck the Chinese magistrate over the head, greatly exasperating the sober Chinese, who not unnaturally consider the case as having no real relation to foreigners at all, and in design nothing less than blackmail. Each party formulated an ultimatum, and the execution of international justice came to a sudden end, pending the decision of the foreign ministers in Peking. When it appeared certain that this was to be (from a Chinese standpoint) unjust and partisan, an organized riot broke out differing in essential particulars from anything yet seen in China. On the morning of December 18th, foreigners were attacked on the streets, the public markets were gutted, the contents designed for foreign consumption being thrown into the road, foot passengers were held up, robbed of hats and watches, and in some cases deprived of their clothing, stores were looted and even the police stations, including the central and most important were besieged by mobs and some of them were wrecked. Many foreigners, including some ladies, were so injured as to be in danger of their lives, although none of them was actually killed. The number of Chinese who lost their lives is uncertain, as many bodies were at once removed, but there must have been at least twenty. That scenes like this should occur in the "model settlement" when no one knew what building would next be fired, what consulate assailed, what thoroughfare blockaded; that the municipal council should serve our arms to every responsible foreigner applying for them, and that one of the largest and most important trade centers of China should remain paralyzed for some days—all this would have seemed impossible, even in China where all things are possible. How this matter will be adjusted we have yet to hear, but the importance of the incident would be difficult to exaggerate. For two generations we have been striving in varied ways to awaken China. China is at last wide awake, and like other too sound sleepers is not happy, either in mind, body or estate. Unfortunately Western nations acting in their corporate capacity, and Westerners acting as individuals have not been over much in the habit of taking account of the Chinese point of view. Henceforth there is reason to think that they may be compelled to do so. There are many straws showing a significant change in the direction of the wind.

The most autocratic representative of occidental aggression in China, is the German. But after investing a hundred million marks in the "colony" of Kiao Chou in the railway it has come as a

revelation that this whole laborious and costly edifice is but an elaborate house of cards liable to be blown down by a strong gale, which might set in from the direction of the Rising Sun. It is therefore as instructive as it is surprising to read that the German minister has agreed to discontinue the elaborate series of German post offices, stretching from the port of Tsing Tao, two hundred and forty miles to Chi Nan Fu, the provincial capital, and also to withdraw the irritating German garrison from Kaomi, a city beyond the magic circle of German usurpation in 1897. Those who fall into the habit of repeating their A, B and C may easily be betrayed into getting down to the X, the Y, or the Z.

At present the leaders of the Chinese are more or less perplexed and disgruntled. Whenever they find out how to act, and how to act as a unit, they can easily make the world "tip up." At this moment two Imperial Commissioners from China to America and Europe, and to Japan and Europe, have begun their travels in quest of constitutional knowledge. Whatever they may bring back, the Chinese empire will never be the same again.

THOUGHTS FOR THE THOUGHTFUL.

Responsibility walks hand in hand with capacity and power.—Exchange.

What God wants is men great enough to be small enough to be used.—H. Webb-Peploe.

A thankful heart is not only the greatest virtue, but the parent of all the other virtues.—Cicero.

Selected Thoughts.

"The sweeping tempest and the beating surge teach the mariner to prize the haven where undisturbed repose awaits the arrival. In like manner afflictions, crosses, anxieties, teach us to long for those happy mansions where all tears will be wiped away, and nothing, nothing subsists, but the fullness of joy and pleasures for evermore."

"Wherever souls are being tried and ripened, in whatever commonplace and homely ways—there God is hewing out pillars for His temple."

"We never know through what divine mysteries of compensation the great Father of the universe may be carrying out His sublime plan; but the words, 'God is love,' ought to contain to every doubting soul the solution of all things."

"Every Calvary has an Olivet. To every place of crucifixion there is likewise a place of ascension. The sun that was shrouded is unveiled, and Heaven opens with hopes eternal to the soul, which was nigh unto despair."

Josh Bilings, in a zoological moment, writes: "The peculiarity of the fly is that he returns to the same spot; but it is the characteristic of the mosquito, that he returns to another spot. Thus, he differs from the leopard, which does not change its spots. This is an important fact in natural history."—Methodist Protestant.

Kindness is catching, and if you go around with a thoroughly developed case, your neighbors will be sure to get it. Be kind one to another.

Sunday School Lesson.

JESUS CALLING FISHERMEN.

First Quarter.. Lesson VI.

Luke 5: 1-11, February 11, 1906.

HOME READINGS.

M.—Jesus calling fishermen. Luke v: 1-11.

Tu.—The first call. Isa. lv: 1-7.

W.—Fishers of men. Matt. iv: 18-22.

Th.—A general call. Isa. lv: 1-7.

F.—The world invited. Isa. xlv: 20-25.

Sat.—Conditions of discipleship. Luke xlv: 25-27.

Sun.—Reward of discipleship. Matt. xix: 27-30.

Jesus had had an open rupture with the ecclesiastical establishment. He must needs now organize his followers. He knew where his pledged men were, and he came to enlist them for active service. * * * He prefaced the call by a thrilling pictorial miracle. Nothing could have more significantly taught them what they were to be and do. The command, "Launch forth into the deep, and let down your net for a draught," was a surprise. But hesitation, if there was any, was monetary. Peter quickly laid all his fisherman's lore at Jesus' feet as a sacrifice to his faith. * * * That last "catch" after the old order was a symbol of the future occupation. The size of the "take" was a pledge of future success in the new calling. That miracle took Peter and his comrades where they were, in their natural environment and every-day employment. It was all the more significant to them, the better understood and appreciated. * * * The consideration of Jesus in thus encouraging his disciples is characteristic and worthy of note. He was asking these men to join their fortunes with his, an excommunicated man, to sunder ties of tribe and family, to abandon the only means of livelihood they were familiar with. Again they were called, not merely to be learners like the followers of the average rabbi, not to be recipients, but doers. They were to launch out and let down their net into the sea of human life. They were (to translate it literally) to take men alive; to persuade and make converts. And that, too, under the very shadow of a great and hostile ecclesiastical establishment. * * * If ever men needed to be heartened, it was the four men Jesus called that day. If ever men had immediate and divine encouragement it was in this instance. That miracle put a gimp in their banks. The moment they could get their ships ashore, they forsook all and followed him.

The Teacher's Lantern.

It is helpful to recall Jesus' previous dealings with these men. * * * During Jesus' forty days in the wilderness, his messianic character and work fully dawned upon him. There he evolved his plans and the principles of procedure, to which he adhered to the very close of his career. * * * He came back to the vast concourse still attending the ministry of John the Baptist at the fords of the Jordan as to a human quarry from which he could select liv-

ing stones as the foundation of that spiritual edifice he designed to rear. Nor was he disappointed. He found five out of the twelve. * * *

A DAY OF MIRACLES IN CAPERNAUM.

First Quarter.

Lesson VII.

Mark i: 21-34. February 18, 1906.

M. A Day of Miracles in Capernaum. Mark. i: 21-34.

Tu. The Commanding Word. Matt. viii: 23-34.

W. The Great Healer. Matt. xv: 21-31.

Th. The Withered Hand Restored. Luke vi: 6-11.

F. A Demoniac Healed. Luke ix: 37-45.

S. The Liberator. Isa. xlii: 1-7.

Sun.. Prayer for healing. Psa. vi.

Mark's spirited narrative describes Jesus as going to the synagogue as soon as the doors were open. By common consent, He takes the speaker's stand, and utters words that have a principle of life in them. The most eminent scribe that ever occupied that desk never approximated to the self-assertiveness of the present speaker. Hear His "I say unto!" "I am the way, the door, the vine, the shepherd, truth, life, resurrection!" "Before Abraham was, I am!" No wonder the audience was dumbfounded. Moses and the prophets were not authorities to be appealed to, but servants to deck the speaker's brow with aureola of divinity. In the very midst of that fervid sermon, the breathless stillness of the audience is broken by the piercing cry of terror and astonishment with which the underworld recognizes its Sovereign Master: "Ah!" "Woe is me!" "Mine hour of doom is come." In that synagogue by the sea

is witnessed a sharp encounter between the powers of light and darkness, and heaven's final triumph is there adumbrated. No wonder that the fame of it flew with winged feet. The scene of Jesus' tireless activity is at once transferred from the publicity of the synagogue to the sweet privacy of the home of the chiefest of His Apostles. What Peter has just seen of the Master's power emboldens him to call His attention to an instance of sickness in his own house—a low, consuming fever. The domestic miracle will produce no such sensation as that wrought in the synagogue; but love for His disciple, and a desire to confirm this somewhat unstable character, as well as sympathy for the sufferer, leads Jesus to give the touch and word of power. Scarcely was the meal at Peter's house finished before the street in front was converted into a hospital. That miracle in the synagogue had been a silver bell, whose notes of hope had sounded in every shadowed home. In obedience to its encouraging call, when the setting sun had absolved the people from their overstrained notions of Sabbath observance, they came with confidence to Him whose sovereign power had had such a conspicuous exemplification. From one sufferer's mat to another Jesus walked in that hastily extemporized Lazar-house under the stars. Nor did He desist as long as there was a tiny sufferer left upon any mother's gentle bosom. Now we know how Capernaum was lifted to heaven in point of privilege.

The Teacher's Lantern.

Demoniac possession is confessedly a difficult problem. We do not undertake a solution. Here are some hints only. That it was merely a symbolical way of talking about the dominance of evil (Strauss), or that it was an accommodation on the part of Jesus to ideas then prevalent.

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"A vacuum is nothing shut up in a box." "Etc. is a sign used to make believe you know more than you do." "The equator is a menagerie line running round the center of the earth." "The climate of Bombay is such that its inhabitants have to live elsewhere." "The Septuagint was a committee of seventy men elected to revise the poems of Homer."

A Yankee passenger in a train the other day was wearying his fellow travelers with "tall" stories, and remarked: "We can start with a twelve-story hotel one month and have it finished the next." That was too much for a burly Yorkshireman who sat next to him. "Man, that's nowt," he replied. "Ah've seen 'em when ah've bin going to work just laying the foundation-stone of a row of houses, and when ah've bin coming home at niet they've bin putting the folks out for back rent."—London Globe.

Now hear the word the Brahman said:
"The lion's mane, the miser's hoard,
The serpent's fang, the brave man's sword,
Ye may obtain—when they are dead."
—Hindu Saying.

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